

# The Brethren Evangelist

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THE BRETHREN PUB. HOUSE,  
ASHLAND, Ashland Co., OHIO

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## CHRISTIAN UNITY.

### REPLY TO THE COMMUNICATION FROM AN EPISCOPAL BISHOP.

INDIANAPOLIS, IND., Oct. 22.—In the General Christian Convention Friday, a committee of which Elder Isaac Errett, of Cincinnati, was Chairman, reported a reply to the communication from the Bishop of the Episcopal Church upon the subject of Christian unity. The reply is destined to become a part of the literature of the Church. It is a statement of sentiment on Christian unity, and, in brief, of doctrines held by the Church of the Disciples. It met with the unqualified approval of the entire Convention. The report required a half hour in delivery, and perhaps nothing ever came before a sinilar body that was more earnestly and approvingly received. In closing, Dr. Errett said:

"The restoration of unity demands a return to New Testament teachings. We may not presume to improve upon the ideas of unity and catholicity taught by inspiration. We ought to improve on the practice of the Apostolic Churches, being made wiser by their errors and by the apostolic rebukes which those errors called forth, but in our conception of spiritual unity we must be guided solely by the teaching of Jesus the Christ and his Apostles. Coming to the New Testament, the pure river of water of life before it was contaminated by the muddy streams of human doctrine and tradition, we find, (1) that the original inspired creed has but one article, viz: "Jesus is the Christ, the Son of the living God;" (2) that all who confessed this faith in the Lord Jesus were admitted to Christian fellowship by an immersion in water in the name of the Father, and of the Son, and of the Holy Spirit. Those who accepted Jesus and were thus immersed were in the apostolic ages members of the church of God.

"3. That those who were thus added to the Church were continued in fellowship so long as they walked in the commandments of Jesus. The Holy Scriptures of the Old and New Testaments as the revealed word of God is Catholic. This cannot be said of any creed of human compilation. Faith in Jesus as the Christ, the Son of God, is Catholic. Immersion of believers in the name of the Father, son and Holy Spirit is catholic. No one disputes that the believer is a proper subject of baptism. While there is a serious and widespread controversy over the admission of infants to the ordinance, all admit that the immersion of a proper subject is voted baptism, while there is endless controversy over sprinkling and pouring. Disciples of Church, Christians, Churches of Christ, these are catholic. Episcopalian, Presbyterian, Baptist, Methodist, are party names which can never be universally approved. Outside of that which is essential there are many things pertaining to growth, to methods, etc., in reference to which, for the sake of peace, there should be a common agreement. There should be the largest liberty of opinion, of investigation and of utterance on all questions arising out of the study of the Scriptures, and none who holds to Jesus or God manifest in the flesh, who keeps the commandments, should be disturbed, provided he does not make an acceptance of them a test of fellowship. In all questions as to what is expedient, Christians should learn to please each other."

We give the above extract from the address of Eld. Errett as being expressions of principles eminently sound. The Brethren church can endorse them as such; only we would make no difference in the wording of the baptismal formula as given by Christ when we would undertake to say what constituted Catholic baptism.

We agree with Elder Errett and the Christian church in saying in his second proposition above, that in Apostolic ages those who were immersed in the name of the Father and of the Son and of the Holy Ghost, believing in the Lord Jesus Christ were members of the church of God.

Why Eld. Errett should change the formula, leaving out the *and*, when he undertakes to tell what constitutes catholic baptism, can

only be explained by the fact that Eld. Errett's church does not strictly conform to the apostolic mode of baptizing, and suggests the question whether an ordinance can be *Catholic* without at the same time being *apostolic*. Or in other words, if it is *apostolic* to immerse in the name of the Father and of the Son and of the Holy Ghost, requiring three actions, can it be *Catholic* to immerse in the name of the Father, Son and Holy Ghost, requiring only one action? Who has the right to pronounce anything Catholic as an ordinance in the church of God, that is not at the same time Apostolic?

Again Elder Errett says: "That those who were thus added to the church were continued in fellowship so long as they walked in the commandments of Jesus." Do the "Disciples" or "Christians" walk in the commandment of Jesus when they ignore the washing of the saint's feet as Christ instituted the ordinance in John 13th chapter?

We agree with the Elder that there should be the largest liberty of opinion, of investigation, and of utterance on all questions arising out of the study of the Scriptures, and none that holds to Jesus or God manifest in the flesh, who keeps the commandments, should be disturbed, providing he does not make an acceptance of them a test of fellowship.

But it must be the *opinion* that may be held in which the greatest latitude may be given, and in which a man may not be disturbed, and a care exercised that we do not confound *opinions* with commandments of Jesus. To make a human opinion a test of fellowship would certainly be wrong, but to class commandments of Jesus with human opinions is wrong also.

We are heartily in accord with Eld. Errett in principle, it is in practice where the "Brethren" and "Christians and Disciples of Church" and "Churches of Christ" differ.

Nevertheless, there is a Christian unity to be hoped for whenever a church seeks to build upon Christ and the Apostles, instead of a human creed. There can be no hope for union upon creeds, there is hope for union upon the Bible. The reason that churches that have ignored creeds and are building upon the Bible alone are still not united, is because some of them are still entangled with such difficulties as we have alluded to in these comments; calling that *catholic* which is not *apostolic*, and classing commandments of Jesus with human opinions.

The platform of both the Brethren and Christians is the same, but care must be exercised by both, the "Brethren" as well as the "Christians" that they be not found adhering to an *unwritten* creed that will prove a hindrance to the acceptance of the Gospel, the *whole* Gospel and the Gospel *only*, as a rule of faith and practice, and by this impede the Christian union that should exist between all Brethren "Christians," "Disciples of Church" or "Churches of Christ" which are Catholic in name and *should be* apostolic in practice.

E. L. Y.

### Pay for the Preacher.

In "skimming" an article published in the *Religious Telescope*

the organ of the United Brethren church, written by the agent of their publishing house after he had visited a number of the conferences of his church, we found this language about the pay that many of their preachers receive:

"One more word. In listening to the reports of the salaries of our preachers there came over me a feeling of despondency. I wondered again and again how these brethren lived. I feel kindly when I say it is too bad how these workmen are half starved. Our churches must pay their shepherds better or forever put up with an inferior ministry. If they were not able to pay more it would be different; but in nine tenths of the fields of labor in these seven conferences the churches are able to double the amount now paid their pastors. Will they do it? God help them to do so."

This language very appropriately applies to our own churches in different places. Our church is young, the societies weak and paying a preacher is a new experience; and in places the members are financially poor. These things combined make paying the preacher a difficult task, and we can very appropriately say too, "it is too bad how these workmen are half starved."

There are many churches in the brotherhood that are able to support a minister, and do it well if the members would be working bees in the hive. But in too many places there are a few whose hearts are uncircumcised, whose religion is false and their stomachs their God, and they want to heap to themselves teachers having itching ears, and worship nothing but the creature. The faithful old gray headed brother who nursed the church in its infancy and bore the burden of expense and served as preacher for nothing for years is contemptuously thrust aside, and not even a word of gratitude expressed in honor to his sacrifice, or a cent returned as a recompense for services.

This inhumanity to man and renunciation of Christian duty breeds slothfulness in the church and deadens interest in the work, and members very naturally become very careless about doing anything to aid the cause.

A church that has one hundred members should be able to pay a preacher all that a true Christian minister should desire. Under the Mosaic institutions one tenth of each man's income was turned over to the Lord, to maintain the worship of the altar and carry on the government. The Lord's rule is that every eleven persons are able to keep themselves and have a surplus left large enough to maintain a twelfth one. The eleven tribes of Israel toiled and the tribe of Levi was set apart for a religious purpose.

In this modern day it is no task for a church of one hundred members to maintain as he should be, a preacher, if there is a harmonious effort made to do it. In this matter a progressive movement must be made, and should be made soon. We do not favor a ministry devoted to idleness, nor the training of loafers in this holy calling; but more should be done to support the true and noble preacher. The man of piety and blameless character should be given a chance to secure for himself a good livelihood with the help that the church can afford. We have scores of ministers who will serve a church well and toil with their own hands a part of the time to make a livelihood, if an opportunity is provided, and all persons so disposed should be put to work at once. When one such is engaged, then let the brethren stand by him, apologize

for any lack of ability he may show and hold him up in estimation and assist him. "Honor to whom honor is due" is a divine command, and one who is pious and godly in his daily life and a fair preacher, should be good enough for any one to worship with. If any one is disposed to find fault, he always has an abundance of material in his life's history to sufficiently engage himself in that line.

### Speculations.

Rev. C. H. Spurgeon, of London, Eng., has caused no little excitement by his withdrawal from the Baptist union. His reasons for this step is that some persons are allowed to remain in the union who make light of the atonement, deny the personality of the Holy Ghost, call the fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the holy scriptures, and hold that there is another probation after death with possibilities of a future restitution of the lost. Mr. Spurgeon says that all unions begin to look as if they were confederacies of evil. This is a grave charge, as the British Baptist union consist of two thousand churches and a communing membership of over two hundred thousand. He withdraws in dignity and utters his protest without abusing.

How far the great preacher is right in his accusations, we will not say, but these ideas are gaining ground in many bodies, and it is only here and there that a man is found bold enough to face the popular current. There is a safe ground on which Christians can stand. We accept the Bible as a revelation from God, and Jesus Christ as the Savior of mankind. Let us cling to these, leaving all speculations alone. Let us take the gospel alone as our guide and foundation, and not interfere with the Lord's business. Too many good people speculate about the past and future to the almost entire neglect of the present. If ever we get union it must be on gospel principles and not speculations. M.

### EDITORIAL ITEMS.

The first term of the College closed last Friday, and an entertainment was given by the students on Friday evening. The 2nd fall term commenced Tuesday, Nov. 8th, yesterday. It is not too late still for Brethren to send their children. The Business Department opened with this term, and as every young man and woman should have some training in this line, there should be a large number among the Brethren to come in.

Ashland City is now enthused over a new railroad enterprise. It is expected that the road will be completed at an early day; and if it is it will greatly add to the value of the College property, and other property also in the place. When the road is finished Ashland will then be easily reached from all parts of the country by rail, which will be an advantage that College students will appreciate, as well as all others who visit here.

The United Brethren church has incurred a debt of \$60,000 in carrying forward foreign missions and mission work at home.

Bro. David Bailey is writing a partial history of Ashland College, which will be published in the EVANGELIST when complete.

There are still some Brethren churches that are doing nothing toward the support of their ministers. This is a species of German Baptist sin that should be speedily eradicated. The gospel and the whole gospel, brethren.

Carleton Church, Thayer Co., Neb., will likely secure Bro. George DeBolt for its pastor the ensuing year.

We are pleased to hear that Bro. W. J. H. Bauman will preach for a church in South-western Kansas, which is giving him good support. Bro. Bauman is too good a preacher not to be actively employed in the ministry.

We learn that a church of about 40 or 50 members in Warren County, Ia., have been forced upon the gospel alone platform by an Annual Meeting Committee, but we have received no official report from the matter for the EVANGELIST. We solicit a reporter from, that and all other Brethren churches.

Even Holt County, Mo., has a few progressive Dunkards. How would a Brethren church look in that strong hold of Conservatism?

Capt. Ezra Yoder, of the Salvation Army, whose article we published in the EVANGELIST a few weeks ago, is a relative of Bro. E. L. Yoder. He was brought up in the Amish Mennonite faith and once was a member of that church, in Wayne County, Ohio. There is a very wide difference in the methods of the Mennonite church and the Salvation Army, and we have no idea that Capt. Yoder will be able to lead his former church into the channel of religious work he has chosen for himself.

There is a company of brave and wise girls in the Protestant Episcopal church in Scranton, Pa. They have agreed to boycott the young men who use intoxicants. A young lady can in no way more completely throw herself away and ruin her prospects of happiness and usefulness in life than to unite in matrimony with a young man who is given to the intoxicating cup. If young ladies would every where do as the ladies of the Scranton Episcopal church are, young men would be taught an impressive temperance lesson.

Bro. Wm. Klefer sent us a card, announcing a business meeting at the Fair Haven church, Nov. 5th, but it came after the paper was out last week, and it could do no good this.

The Brethren at Philadelphia are making wonderful progress in their church work. Eleven members were added last month at their regular services.

Bro. L. C. Stifler says that he will serve any church in Ohio, Indiana or Kansas that desires a pastor. He is now engaged with a manufacturing firm, and should any church desire his services they should correspond with him before Dec. 15th. Address him at Sioux City, Iowa, No. 311 Douglass street.

Bro. H. R. Holsinger preached at Ocoya, Ill., last Lord's Day.

Bro. Will Reed, of Sioux Falls, Dakota, will make his future home in California. He expects to move in a week.

Every time a minister introduces his sermon with an apology he depreciates his discourse one hundred per cent, at least. If the sermon is a poor one it will be made still poorer by the apology and frequently a good sermon has been spoiled by the apology at the introduction. So, whether the sermon is to be good, or bad, or indifferent, the apology is always out of place.

A protracted meeting is to be commenced at the College next Lord's day.

Sister Julia Wood, who is often afflicted is quite poorly now.

Bro. J. H. Swihart is having success in his meetings at Waterloo, Iowa.

There is a body of Catholics in Shenandoah County, Pa., that are known as the "Uniat" of the Greek rite. For the purpose of getting the support of a body of people in the past, a Pope some years ago granted to a body of Greek Catholics, if they would hold to the Roman Catholic church, the right of the priests to marry and commune in both kinds, that is take bread and wine also. This society came in a colony from Europe, and as members of the mother church of Rome, the priest called upon the priests in this country. But instead of receiving him as a brother, which he was, they locked the door upon him, and would have nothing to do with him because he was a married priest, yet was so by the authority of the Pope. So there is not that unity of the Catholics that is generally thought to be; and the old Pope passes an edict for one country that it